

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

MERIDIAN, MISSISSIPPI, THURSDAY, AUGUST 30, 1894.

\$2.00 PER ANNUM

VOL. 18. NO. 33.

THE BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.

Subscription Price, \$2.00 per annum.

Mississippi and Louisiana, \$2.00 per annum.

Meridian, New Orleans, \$2.00 per annum.

Postal Order to BAPTIST RECORD.

Advertisers will be charged at the rate of \$2.00 per word.

Obituaries containing one hundred (100) words or less will be charged at the rate of \$2.00 per word.

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the paper will be discontinued at which time it is ordered.

Positively no advertisement inserted in

newspapers unless an ad is inserted.

Editorial

NOTES AND COMMENTS

If the science of comparative religions is to be taught at the Chicago University, we hope some one who fully believes in the Christian religion will be set to do the teaching.

Beloved, if you are a genius you need not seek to have it proclaimed through the newspapers. It is like a cork liberated at the bottom of the lake, it will of itself come to the top.

"Straight backs is what some of our Northern Baptists call some of our strict Baptists of the South. We trust there will always be enough of them to hold the balance of power at least.

Unless your life tells the same story that your words do, your influence for good will be sadly handicapped. Try to do as you say, and be sure however humble your life may be, it will not be a failure.

True charity is a noble virtue, but there is a charity that gives everything away, but the sense of self-praise, and the tricks of self-conceit. "Charity rejoices" not in error or concession of principle but in the truth."

Beloved, did you say you do not like to hear your pastor preach? Well, suppose you go and stand him next Sunday, and earnestly pray for him while he is preaching, and refrain from criticising him, and then tell us what you think.

The change of opinion which many men undergo is simply a sign of progress, and does not imply any lack of moral consistency upon their part." No; but may it not sometimes imply a lack of Moral-Mental-stamina and savor somewhat of a downward progress?

We have a copy of Semple's history of the early Baptists of Virginia, etc., and enlarged by Dr. Beal. It is one of the most attractive books we have read in a decade. It is published by Pitt & Dickinson, Richmond, Va., who will be glad to have your orders for it. Price \$1.50.

It seems well for that Christian who declares that he has given up the ordering of his life into the hands of God. But when he is afterwards seen with a sharp lookout for promotions and places, we naturally conclude that he did not know his own heart, quite as well as he thought he did.

Bro. C. L. Lewis, our excellent college agent, is before the brethren in this paper in a most earnest argument and appeal for the college. Read and consider what he has to say brethren, and then do your best to help him in his great undertaking to improve our college buildings.

A catalogue of Georgia's great school, Mercer University, has been sent us for which we thank the president our ex-senior. It shows a fine array of teachers and splendid roster of students. It is well equipped in every way and is up to the maximum in all required conditions. The next session will open on September 13, 1894. Get your boys and girls ready and let them go.

It is a fact that preachers, yes, even preachers, are sometimes dull, actually dull and now and then an editor—the editor of your religious newspaper is lacking in brilliancy. He seems not to be able to make things snap and flash and blaze; and you not over his most patiently ground out editorial. But, beloved, we are all mortal and perhaps other people think you are sometimes dull, and possibly some of your productions might lack luster if you were always at it.

The Chicago University has a Campbellite theological class, called a "divinity house", and a Methodist something or other—probably a class-meeting—called the "Oxford Club" and plenty of room for everything and everybody else. Great was Diana, of the Ephesians, and likewise great University that.

Of course the numbers will be increased at our college this year over last year, and more room will be needed. To meet this need Bro. C. L. Lewis is in the field and at work without intermission. What he needs most is prompt and liberal responses to his appeals. See what he says in this issue.

Providence church, eight miles east of Roxie, has had a gracious visitation of grace. The meeting continued ten days and nineteen were received into the church and the membership greatly revived. Bro. J. R. G. Hewlett is the beloved pastor and was assisted in the meeting by the membership and especially by the Lord.

Our association and intercourses ought to be for our mutual building up, and in no sense for pulling each other down. There are some, however, that mean to rise, no matter how meanly they act toward their fellow men in the effort. But how high such are to rise remains to be seen. God's eye is on the evil and the good for he is over all.

The Methodists have a parlance that suggests serious problems. We find this in the Christian Advocate, Nashville. It is a poser sure enough. See it. "If the Sunday school is the children's Church, and the Epworth League is the young people's Church, and the Woman's Missionary Society is the Woman's Church, then where is the Church?" Yes beloved, where is it at?

Here is something that has a suggestion for some of the progressives: A dude was making the girl dead tired by his long and vapid talk on the advancement of women. "Doubt you ever wish you were a man?" he asked as a kind of bluffer. "No," she responded in the sweetest and most womanly way. "Do you?"

Unless your life tells the same story that your words do, your influence for good will be sadly handicapped. Try to do as you say, and be sure however humble your life may be, it will not be a failure.

"Congress has passed a resolution proposing an amendment to the Constitution providing for the election of senators by the people," and the occasion and intent of the thing is so palpable, that we wonder the Senate does not pass a resolution, proposing an amendment, providing for the members of the lower house to be elected by the Senate. Then their troubles would be at a blessed end.

One would almost think from the Gospel Advocate, a Campbellist paper published in Nashville, Tenn., that it had taken a contract to run the whole Baptist denomination. However, there if not much danger of its having any considerable success, for when anything like water is mentioned the Advocate goes into a fit of the rabbies, and that breaks the connection.

The great bribery trial in New Orleans has resulted in the conviction of Callahan, the accused councilman of the offense charged. It remains to be seen whether this is a real effort to suppress corruption or a mere pretense in that direction to be neutralized hereafter by the intricate process of appeals, new-trials, etc., and the corrupt official eventually go free. Let us hope that justice will be done and good government vindicated and sustained.

The Christian Advocate (Nashville, Tenn.) after a few rash utterances, caused, no doubt, by the palpable unscripturalism of the Methodist church polity says: "We take occasion also to add that, whatever looks for an obligatory pattern of church government in the Bible—*is*, consciously or unconsciously a high-churchman." But we fear that the people who have persistently closed their eyes to the plain teaching of the New Testament on that subject and in favor of no specific form of government—will find in the great day that they have been no-churchmen.

The purblind editor of the Wine and Spirit Gazette says: "We do not hesitate to say that the enforcement of the decree of the Catholic Bishops—against saloon-keepers—will be a severe blow to the liquor trade, than anything the prohibition cranks or cold water fanatics have accomplished in the last forty years." Poor fool. He doesn't seem to know that it has been what those "prohibition cranks and cold water fanatics" have done that forced the Bishops and some other people to get down of the fence, and on the right side.

OUR FIELD GLASS.

TEMPTATION.

We hope you have read Bro. O. L. Halle's article on our Lord's temptation in our last week's paper, and Bro. Samuels in this. We think their reasoning is quite clear and conclusions just. All temptation has two designs or sides to it. From Satan's standpoint, it is to harm, dispol, lead into sin and ruin. But from God's standpoint (and it is two fold) it is: (1.) To separate the evil from the good in the person, and improve the good, and (2.) It is to make proof of the good already known to exist. All of this, of course, is on the accepted meaning of the word temptation.

Mississippi.—The Baptist sentinel, Dayton, Wash., on the Pacific coast, missed two issues on account of the recent labor troubles. None of the rest of our exchanges lost an issue during the "strike."

—Chaplain McCabe proposes that the workingmen save up their liquor money of \$750,000,000 and in 15 years they can buy up all the railroads in the United States except a small balance. By letting liquor alone for fifteen years and saving up money spent for it the workingmen could thus own the railroads and run them to suit themselves. The "chaplain" has

found the real leak in wages.

Brethren at the association will please remember to elect a delegate to the Southern Baptist Convention. It is necessary that each delegate be elected in due form.

Each association is entitled to one delegate.—A Christian woman proposes to pay one-half of the expense of sending the Western Recorder to 500 families, where the head of the family is poor and has family worship regularly or will promise to maintain such worship.—Some preachers have a rage for sensationalism. One recently advertised as the subject of a sermon, "Hitch your wagon to a star." Next!—Rev. D. G. Whittinghill, a recent full graduate of the seminary, who preached one summer at Greenwood, has been settled as the pastor of the Coliseum church, New Orleans, the successor of Drs. B. W. Bussey, and S. Lanamura. May he be greatly blessed in his new field of labor. Bro. Whittinghill has been one of the editors of the Seminary Magazine.

—The Baptist Gleaner has been swallowed up by the Western Recorder and Bro. Hall will share after glean for that excellent paper.

—The Blue Mountain meeting was held with the 23rd sermon. The preaching was all done by that noble man of God, Rev. L. Ball, and of course was well done. So far as known there were eight conversions.

The church was greatly

benefited and all were helped by the plain, clear, positive preaching of this grand old hero of the cross.

Truly he was a great blessing to our people. May the Lord give him yet many years of service, and may his old age continue to be fruitful. What a help he has been to me," writes Pastor McMillin.

—He also writes: "How very beneficial it is to hear his clear and forcible exposition of God's Word!"

To use his own expression, he

"plowed straight furrows and plowed them deep." I wish we had one hundred just such men as Bro. L. Ball. In these restless and drifting times, how restful and stable is such preaching. For more than a half century the Bible has been his text book and the Holy Spirit his teacher, and therefore no higher criticism's ideas have any place whatever in his thoughts. We thank God that he has been with us.

We underwrite this opinion of the Blue Mountain pastor, and respond a hearty Baptist Amen to the last sentence.

—Bro. McMillin is now engaged in a meeting with his church at Ripley, Miss., aided by Dr. W. C. Grace, Harrison, Tenn. May the Holy Spirit be with them in great power.

—Rev. B. R. Hughey has been holding a meeting with the Louisville and Sharon (Noxubee county) churches. We have not the results, but hope the Holy Spirit blessed his truth. Bro. Hughey is still greatly troubled by reason of the continued affliction of his wife. May God be with them to bless.

—In Hickory Grove meeting we had the services of Bro. G. W. Knight, who did some of his best preaching. Bro. W. M. Farmer was present two days and preached twice. We had a glorious meeting. The membership was revived, three were received by letter and seven by baptism. This church is in one of the best country neighborhoods of north Mississippi and the brethren and sisters gave the pastor and visiting brethren royal treatment. God bless them all.

—Bro. J. H. Boyet goes from Vicksburg, Miss., to Georgetown, Ky., where his correspondents will address him hereafter. We have seen but little of our brother while in Mississippi, but have rejoiced in his good work at Vicksburg, and assure him of our best wishes for his success in his new field.

—The convention edition of the

Baptist Chronicle of Louisiana abounds in pictures. It was probably a good specimen of the picture business as any we have seen, and we have no doubt the original all found more comfort in the old adage, about something or other loving company, than in any artistic perfections or likeness.

—We congratulate the Chronicle on its success in his new field.

A writer in the Christian Advocate apologizes for the reception of the unconverted into the Methodist church, by seeking to make it appear that those "who desire to be from the wrath to come and to be saved from sin" are as much regenerated and converted as those who are received into the other Baptist, for they alone insist on regeneration and conversion as precedents.

—Full proof of their thorough drilling was given by daily exercises, a sham battle, and a street parade.

A fine body of men, and with rare exceptions, high-class gentlemen. Where any were otherwise, it is quite likely that the church will help in this work.

It is passing strange that visitors

have no difficulty in finding these

of iniquity; yet officers of the

law fail.

A close watch and a few

search-warrants, would reveal

something.

The claim, that no

"proof" can be secured is an as

umption, based upon the fact that

there has been evident perjury.

An evil, that will make men swear

falsely surely above all things

should be abated. This matter demands the most serious attention of moral and Christian men.

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THE BAPTIST RECORD

THE CHURCH'S DUTY TO ITS PASTOR.

[CONTINUED FROM LAST WEEK.]

And again we are commanded, to seek the "Kingdom of God, and his righteousness, and all the temporal things of life shall be added unto us." The church should pay her pastor, and pay him well, and whose duty is this? Why it is the whole church's duty, every individual member of it, and right here it might be nothing amiss to say something in regard to the salary of pastors. I am aware of the fact, that there is a vast number of people opposed to paying a salary to the pastor, and I must say it is a very absurd idea indeed. If a man has a piece of work he wants done and some of those parties opposed to salary were to come along and inquire about the work, and was anxious to secure the job, and the man was to tell them to go ahead and do the work and he would pay them what was right, or whatever he could. How many do you suppose would take the job? Not one, and how can we blame the pastor for wanting to know something about what he is going to get for his services? He has his obligations to meet, the same as anybody else. I don't think there is a person in this house that would work a whole year, and not know something about what they were going to get for their services. I am not in favor of a preacher saying, "If you will pay me so much I will preach for you and if you don't, I won't." But I do say the church ought to tell their pastor about what they think they can pay him and then pay that amount, and it wouldn't be anything amiss, to pay just a little more than they promised. And again the church should look after that matter and never let the pastor have to mention it at all. In short, the church should feel that moral obligation and realize that they are in duty-bound to perform it; for God says, "The laborer is worthy of his hire," and just here I think one of the duties of the deacons come in. They should look after all the expenses of the church, pastor's salary and all, and let him be entirely free from that burden. While that is not the only duty by any means, that the deacon has to perform yet it is one that they should look after, and see that every member bears his share of the expense. Let them see that the money is collected, and the pastor paid in full for his services, and if that is done, we won't see so many of our best and ablest ministers leaving us and going to other fields.

Another thing that I think ought to be mentioned here, and that is, the contrast between the secret orders, and the churches. There is a great many professed Christians, that pay a great deal more to their lodges, than they do to their church. And further more, I have known church members to miss their meetings time and again in order to be at their lodge. Such cases are more numerous though on the railroads than in the country. But if there be any such here, let me say to you in the spirit of my Master, "Dont let your lodges come in ahead of the church of Jesus Christ, and for the sake of Him who suffered and died for you. Dont give more to your secret order than you do to your church. I know a man that gives \$2.00 a month to his lodge, and 25 cents a month to his church. What a contrast, and last but not least, let the church pray for its pastor. Here is one of the most important duties of all. And one that I fear is sadly neglected. When you see a church that falls out with its pastor, you will have only to inquire around a little and you will find they don't pray for him, and the church should be united itself. The members, should all pray for each other, as the poet has expressed it.

"Let us pray for each other, nor faint by the way."

In this world of sorrow and care, For that home is so bright, and is almost in sight."

And I trust in my heart you'll be there."

"And the united voices of everyone should go up as the voices of one man to a throne of God's rich grace in behalf of your pastor. O, prostrate yourself on bended knees before Almighty God, and pour out to Him the earnest desires of a grateful heart for His blessings upon your pastor. That he may be endowed with power from on high, and that he may have a presence of the Holy Spirit to carry his words of truth home to the hearts of his hearers, and brethren, you have no idea how your prayers will help your pastor. The pastor has beautifully expressed the power and influence of prayer in these lines.

"Restraining prayer we cease to sigh. Prayer makes the Christian's armor bright, and Satan trembles when he sees, The weakest saint upon his knees."

My brother, my sister, pray for your pastor; that sinners may be converted, and saved with an everlasting salvation—that the boundary of the Master's Kingdom may be extended. Finally,

"That the name of Christ shall reign wherever the sun may run. Does his successive journeys run. His Kingdom stretched from shore to shore 'Till moon shall wax and wane no more."

Let us pray always while we labor on for ever more—
till we rest on Canaan's happy shore."

Be united in your prayers for your pastor, and God will bless you for it. Let your pastor know that you care for him and pray for him and his labors among you will be blessed. Poor law-breakers will be brought to see the guilty distance they stand from God, and be led to seek Christ in the forgiveness of their sins. Never falter in your duty to your pastor and your God.

Back to our appointed course. The blessing God designs to give. Long as her life should Christians pray For only while they pray they live."

And brethren, if we do our duty by our pastor, we will never have cause to regret it. God's blessings will rest upon us here all through life, and when we come to the Jordan of death, angel escorts will meet us there, and guide us safely up the bright shining way, and when we reach the shining portals of heaven the "early Gates will stand ajar," and loved ones will greet us on the inside, and welcome us home to that beautiful land, where sickness, sorrow, pain and death are felt and feared no more.

C. S. CURTIS.

July 22, '94.

TEMPTED—HOW?

At our last prayer-meeting, having under consideration the temptation of Jesus, the following query was propounded by a very intelligent and pious young lady of our church: "We are told that Christ was in all points tempted like as we are; yet without sin. A desire to sin is sin. How then could Christ be tempted if he did not have a desire to sin?"

ANSWER.—Christ had no desire to sin. If he had, he would not have been a perfect high-priest. He had a perfect human nature. He suffered from cold and heat, fatigue and hunger. He knew in every particular, and at all times, to the fullest extent of knowing what sin was. And he never desired at any time to do that which was wrong. Could we, in our weakness, know and realize as did our Savior, the terrible consequences of sin. We would be paralyzed at the thought of it.

Our Savior was hungry, but to have converted the stones into bread to satisfy his craving appetite, thus aiding Satan in his sinful purpose, would have been sin.

The fact that our Savior did not do this is proof that he did not have a desire to sin and yet he was

couched with our infirmities in that he hungered: "How then could Christ be tempted, if he had no desire to sin?" The word temptation means to endeavor to persuade, to urge, etc. It does not follow, therefore, because an influence was brought to bear upon Christ to do wrong, that he must desire to do wrong. Christ overcame the tempter for us. Had we been able to keep the law and resist temptation, there would be no place where the glorious work of the Messiah could be applied. The very fact that we are unable to furnish a perfect righteousness makes it necessary for a perfect righteousness to be furnished by another, if we are to enjoy any hope of eternal life.

The life and being of Christ as our Savior is beautiful and glorious to contemplate. Though touched with the feelings of our infirmities, and in all points tempted like as we are; yet he was without sin. He never did, as we have done, and often do, give way to temptation.

The converted person is like Christ in that he does not desire to sin, but too often, owing to the weakness of the flesh, does wrong when he would do right and falls far below the example of the Savior, hence we find ourselves often upon our knees, saying, Father forgive me, in the language of the Apostle Paul in Romans 7th chapter: "I find then a law, that when I would do good, evil is present with me." "For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Christ had no desire to sin. Yet he was tempted. Christ successfully resisted temptation. Man is a miserable failure. May God bless the young woman in her searching for the truth.

J. R. SAMPLE.

GREETING.

DEAR BRO. HACKETT.—The Immanuel Baptist church, of Meridian, sends greeting. On last Monday night it was organized with twenty members—five others who had given their names being unavoidably absent. Bro. J. R. Parish being present, was asked to preside. Among the principles upon which we organized are:

1. Sound Baptist doctrine to be preached from the pulpit which is to be occupied only by a Baptist minister of our faith with approved credentials.

Let us pray always while we labor on for ever more—
till we rest on Canaan's happy shore."

2. A salutary discipline exercised on the basis of the covenant, which is founded on the New Testament as the scripture references under each head will show.

3. The dispensing with all ways of raising funds except that laid down in God's Word, which is "to give as God has prospered us."

We have secured a lot (and as soon as practicable will build) on the corner of 7th St. and 39th Ave., just opposite the public school property in West End.

In the mean while we will hold our Sunday services in the school house—having secured it for next Sunday the 26th, and hoping to obtain the use of it until we can build on our own lot.

Our prayer meetings will be held in the home of the members, for the present.

Last Sunday (the 19th) the Sunday School was organized, with 42 present.

Come out sometimes and worship with us. We will be glad to see our friends at anytime.

CHAS. G. ELLIOTT.

COVENANT—ADOPTED BY THE IMMANUEL BAPTIST CHURCH, MERIDIAN, MISSISSIPPI, AUG. 20, 1894.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior and on a profession of our faith, having been baptized into the name of the Father, and of the Son, and of the Holy Spirit, we do solemnly, and joyfully covenant with each other, to walk together in Christ with brotherly love to His glory as our common Lord and Savior. We do, therefore, in His strength engage.

1. Additions since last association by (a) baptism, (b) letter, (c) restoration.

2. Diminutions by (a) letter, (c) exclusion, (c) death.

3. The name and postoffice of pastor.

4. The name of each ordained minister and each licentiate who is a member of your church.

5. Amounts given to State missions, home missions, foreign missions, ministerial, education, Mississippi College, sustentation, general fund, for help in protracted meetings, pastor's salary, building and repair expenses, and all other objects.

6. Sunday-school expenses. 5. Contributions. 6. What literature do you use?

7. That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require; that we will be slow to take offense, and always ready to seek reconciliation, and that we will avoid all tattling, backbiting, and excessive anger towards one another and towards the world, and disown such conduct on the part of others. Gal. 6:1; 2 Tim. 4:2; Col. 3:16; 17; Tit. 3:13; 1 Pet. 4:15; 16; Rom. 1:29-32; 2 Cor. 12:19-21; Eph. 4:31; 32; Col. 3:8.

II.

That we will attend all the regular meetings of the church, including the prayer-meeting, business and covenant meetings, whenever it is practicable, or when not providentially hindered, and that we will otherwise uphold the worship of God and the ordinances of His house.—Heb. 10:24, 25; 1 Cor. 11:2; Rom. 12:11.

III.

That we will not omit closet and family religion, nor neglect the great duty of religiously training our children and those under our care, for the service of Christ and the enjoyment of heaven.—Mat. 6:1; Eph. 6:4.

IV.

That as the light of the world and the salt of the earth, in obedience to the scripture injunction to deny all ungodliness and to walk circumspectly before the world, we will be just in our dealings, faithful in our engagements, and exemplary in our deportment; and, further, holding as we do that the use of intoxicating liquors as a beverage, the traffic in or use of the same, except for scientific or medicinal purposes, aiding or abetting any one in the traffic of the same; dancing or permitting the same at our house, gambling, raffling and such like, playing cards for amusement or otherwise, attending theatres or circuses, billiard halls or saloons as usually kept; that all these, and such like, are dishonoring to God and hurtful to the Christian life, we do, therefore, solemnly covenant with each other, that we will not engage in the same, nor receive into our membership, nor retain therein, persons who do.—Mat. 5:13-16; Rom. 12:2; 14:1; Titus 2:12; Gal. 5:16-26; Mat. 18:7; 1 Pet. 1:27; Eph. 5:11; 1 Thess. 5:22.

V.

That we will cheerfully and regularly pay our tithe and our offering, according as God has prospered us, for the maintenance of a faithful evangelical ministry and to spread the gospel over the earth.—1 Cor. 9:15; 14:16; 1 Pet. 2:1; Rom. 10:12-15; Phil. 4:18; Eph. 5:1.

VI.

That by prayer and in the light of the inspired Word, we will settle all questions and differences that may arise among us.—1 Cor. 6:18; Mat. 5:23-24.

VII.

That we do hereby sign our names to this covenant and will require those who may join us hereafter to do the same, and to agree that it, founded on God's Word, shall be used as a basis of discipline among us.—Rom. 1:3; 2 Thess. 3:6; Neh. 9:38-10:27.

READ THIS.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache and nervous prostration, or seven week's treatment for only \$1.00, by naming THE BAPTIST RECORD.

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IMPORTANT.

It is a fact that special efforts are being made by various bodies, boards and individuals for gathering and tabulating our denominational statistics. This is right. While Mississippi Baptists have been a large factor in making the religious history of the State, they have been altogether too negligent in writing and preserving this history.

Realizing the importance of putting the heroic deeds and worthy examples of our noble ancestors and faithful contemporaries into permanent, written form, the convention is making a strong effort to collect the most complete statistics of our work ever before presented. But the accuracy and completeness of this work depend, in a very large measure, upon the efficiency and painstaking of the associational clerks.

But the associational clerks cannot put into the minutes of the associations the desired information unless the church clerks will interest themselves to embody in the church letters to the associations full statistics.

As the season for association meetings is approaching, it occurred to me that it might be well to specify here the principal items of information desired. Let me beg that each church clerk will state in church letter to the association the following:

1. Additions since last association by (a) baptism, (b) letter, (c) restoration.

2. Diminutions by (a) letter, (c) exclusion, (c) death.

3. The name and postoffice of pastor.

4. The name of each ordained minister and each licentiate who is a member of your church.

5. Amounts given to State missions, home missions, foreign missions, ministerial, education, Mississippi College, sustentation, general fund, for help in protracted meetings, pastor's salary, building and repair expenses, and all other objects.

6. Sunday-school expenses. 5. Contributions. 6. What literature do you use?

7. That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require; that we will be slow to take offense, and always ready to seek reconciliation, and that we will avoid all tattling, backbiting, and excessive anger towards one another and towards the world, and disown such conduct on the part of others. Gal. 6:1; 2 Tim. 4:2; Col. 3:16; 17; Tit. 3:13; 1 Pet. 4:15; 16; Rom. 1:29-32; 2 Cor. 12:19-21; Eph. 4:31; 32; Col. 3:8.

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That we will attend all the regular meetings of the church, including the prayer-meeting, business and covenant meetings, whenever it is practicable, or when not providentially hindered, and that we will otherwise uphold the worship of God and the ordinances of His house.—Heb. 10:24, 25; 1 Cor. 11:2; Rom. 12:11.

III.

That we will not omit closet and family religion, nor neglect the great duty of religiously training our children and those under our care, for the service of Christ and the enjoyment of heaven.—Mat. 6:1; Eph. 6:4.

IV.

That as the light of the world and the salt of the earth, in obedience to the scripture injunction to deny all ungodliness and to walk circumspectly before the world, we will be just in our dealings, faithful in our engagements, and exemplary in our deportment; and, further, holding as we do that the use of intoxicating liquors as a beverage, the traffic in or use of the same, except for scientific or medicinal purposes, aiding or abetting any one in the traffic of the same; dancing or permitting the same at our house, gambling, raffling and such like, playing cards for amusement or otherwise, attending theatres or circuses, billiard halls or saloons as usually kept; that all these, and such like, are dishonoring to God and hurtful to the Christian life, we do, therefore, solemnly covenant with each other, that we will not engage in the same, nor receive into our membership, nor retain therein, persons who do.—Mat. 5:13-16; Rom. 12:2; 14:1; Titus 2:12; Gal. 5:16-26; Mat. 18:7; 1 Pet. 1:27; Eph. 5:11; 1 Thess. 5:22.

V.

That by prayer and in the light of the inspired Word, we will settle all questions and differences that may arise among us.—1 Cor. 6:18; Mat. 5:23-24.

VII.

That we do hereby sign our names to this covenant and will require those who may join us hereafter to do the same, and to agree that it, founded on God's Word, shall be used as a basis of discipline among us.—Rom. 1:3; 2 Thess. 3:6; Neh. 9:38-10:27.

READ THIS.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache and nervous prostration, or seven week's treatment for only \$1.00, by naming THE BAPTIST RECORD.

27

therefore, writes this, the prophecy of the past. Whence this purpose and the skill to give it execution? If it was merely natural genius, how shall we explain the total absence of such genius in nations of older civilization, of lottery intellectual requirements? We may not deny that there is beneath

WOMAN'S WORK

CENTRAL COMMITTEE.

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OBJECTS OF REVENGE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers, Homeless.

AS GUST.

HOME BOARD.—"Go out into the highway and hedges and compel them to come in." Missionaries, 368; baptisms, 511; Sunday Schools organized, 412; teachers and pupils, 16,611; churhles constituted, 155; houses of worship built, 92. Receipts of Home Board, \$106, 988.58.

STUDY TOPICS.—Vast field and insufficiency of funds: Three crises: (1) In the Southwest, caused by rapid development; (2) Among the Indians, caused by recent completion of the Government system of education and civilization; (3) Among the colored people, caused by some grave aspects of their political relations with the whites.

A STRING OF GOLD BEADS.

"Oh, auntie, they are so lovely, such a pretty size and such an exquisite dali gold, that I could hardly come away, and leave them" and here Edith paused for a much-needed breath.

"What is so lovely? and where are they to be found?" inquired Aunt Rye putting down her sewing and preparing to listen with attention.

"Why, gold beads, at Mr. Wells' the jeweler's. Oh, such beauties! All the girls are going to get a string. It's the very latest thing, and so pretty! And I'm so glad that I haven't spent my last allowance. I paid me an extra five dollars for a birthday favor, and it's lying up stairs in my desk this very minute. You know Mr. Wells' things are always reliable, and I am sure papa will let me have the beads, if you approve. And you do; don't you? Aunt Rye, dear?" pleaded the tall niece excitedly.

"Well, dearie, when I was a girl, we thought gold beads were to be kept until after our first party; but I think the idea pretty and a sensible one too, for if you take care of them they will last a life time; so I think I shall have to say yes. It to-morrow is fine, I will meet you after school, and we will do a little shopping, and buy your beads," replied the gentle lady, who never denied her niece any.

TO OUR SOLDIERS. The Human Electrical Forces!

How They Control the Organs of the Body.

Young men, we acknowledge it affords us pleasure to accord you welcome over and over again to our city. We concede that the signs of the times point significantly to the fact that it may devolve upon you to become essential factors in the future history of our country. The protection of our homes and property may devolve upon you. Young men, your fathers were soldiers—they became soldiers, however, under conditions that will never be repeated again in the history of this country.

They fought for principles still sacred and just. 'Tis true they surrendered their munitions of war and promised allegiance to this government, but in this they did not, and never will, surrender the convictions they had of the principles involved. Amid the thundering of cannon and the rearings of musketry they acquited themselves as men. After swearing allegiance to the United States they were accorded the privilege of returning to the soil of citizenship. In this we are glad to know they still acquit themselves as men.

Now we sons, and we command you to do the same. We are glad to know that Aunt Rye all about us, and little Jamie shall have her trip in spite of everything; to cheer up and see if everything doesn't turn out all right," reassured the young visitor.

But it was Edith after all, and not Aunt Rye, whose generous heart and bright mind found a very practical way out of the difficulty. That night, before Mrs. Brown had put out her lamp, an expressman left a large wooden box marked with Jamie's name at the shabby little brown house. Upon opening it, out came materials for a pretty winter dress, a comfortable gray sister, a pretty hat daintily trimmed with nice ribbon, fleece lined gloves, and two whole sets of fine warm flannels. These were Aunt Rye's gifts. In the pocket of the little sister a gay red purse lay, holding a crisp ten-dollar bill, marked, "For Jamie's journey with Miss Edith's love."

"Oh, mother, it's fairies!" cried the delicate child joyfully. "It's better than fairies, for it's real Christian folks with kind hearts under their fine clothes," replied the grateful mother softly. "Well, I think, I've spent every cent I had; my pocket-book's as flat as a flounder, but I'm happier than anybody I know of, and I haven't bought a single gold bead," cried Edith exultingly as the expressman carried off the heavy box.

"Well, dearie, I differ with you, for I think your ten-dollar has bought a few gold beads."

"Why, Aunt Rye, what do you mean?" demanded Edith.

"Well, dear, the cheerful sacrifice of a little piece of girlish vanity has slipped three very lovely beads, called unselfishness, love for one's neighbor, and cheerful giving, on your life-chain; and I am sure there are three others, called gratitude, thanksgiving and hope, on Mrs. Brown's chain, while you supplied three others, joy, love and childish pleasure, to little Jamie; and before long I hope a great and splendid bead called good health will keep the others from slipping off. So you see, dear, the sacrifice has bought a chain of very perfect and lovely beads, every one of which is pure gold," concluded the gentle voice—American Messenger.

HANDKERCHIEF DRESS-PA-
RADE.

If you want to see Handkerchiefs in regular dress parade, just right face, forward march to the Meridian Mercantile Company, go!

Halt! Present nifties and buy Handkerchiefs worth 10c. We've been soldiers; we acted courier once during the war.

ARE YOU WARM?

If so, come quick. Every Fan in our stock reduced to half price. Just half price, no lie! We don't need Fans when winter comes. Do you catch on?

LADIES' CHEAP DRESSES!

Now our soldier boys will laugh at this, and suggest we buy a new Dress! We must insist that a fine dress is cheap the right dress, and when we reduce the price on our imported Organzines, both in white and figured, from 30 cents per yard to 20 cents, they will agree with us. The law is imperative; they must be carried over.

LADY VISITORS, ATTENTION!

We make a bold stand this week and strike down the prices on some of our most desirable dress goods—not old trash, sister! Ten pieces very sheer plain white goods, now styled, bought this spring, that law is imperative to carry over no summer goods. Now's your time. Everyone purchasing \$3 and upward will be given a present.

LOOKOUT FOR PRINCESS OF WALES.

We suggest that all stout ladies come and look at our Princess of Wales' Corset, the most satisfactory one made, for ladies at large. We keep Thompson's glove fitting. It has no equal.

GREAT SLAUGHTER OF SILK WORMS.

There is a plague playing here in China and silk is bound to advance. We still distribute ours at old prices.

MISCELLANEOUS NOTES.

Towels at low prices. Towels 12¢ cents each. Linen Towels 10c. Cotton Towels 1c. Table Damask, Ladies' and Misses' Shoes, best stock in the city. Lace Curtains, Calico, beginning at 32 cents.

Thousands of remnants that will attract your attention. Laces and Embroideries. Ribbons and novelties of all kinds. We will be on

dress parade all this week. Come and take a peep at our store, if anything else. Yes, get a cool drink.

Meridian Mercantile Co., B. F. Qualls, Manager.

The next session will open the 27th of September. All departments of a liberal education will be in charge of teachers of approved experience. Apply for the catalogue.

S. W. AVERETT, President.

8-7m

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FOR YOUNG WOMEN.

Clinton

LETTERS TO ASSOCIATIONS.

I see that Bro. Hatch is urging Sunday-school statistics to be sent to the associations. I am glad of it. We need very much to get them. While in Tennessee I was clerk of the State convention, and of my association. I had much to do with church letters and statistics, and in order to secure uniformity and help church clerks I prepared and had printed blank forms, so that the most inexperienced church clerks could prepare a letter properly for his church to the association. I have a supply on hand. Let clerks of associations order enough to send to each church in the association just before the meeting. These letters have blanks for all the statistics. Bro. Hatch asks for, and for the church.

I should not respectively call attention to these, but that I really think they will be serviceable to the denomination. I send them at less than you could get them printed in small quantities. Price only 5c apiece, 25c. a dozen. Address me at Oxford.

O. L. HALEY.

REVIVAL MEETING.

The second Sabbath in July I began a meeting with the Palisades Baptist church, which is four miles northwest of Pachuta station on the New Orleans and Northwestern railroad, and for five days and nights I labored for the cause of the Master, which with the prayers of the church made glad the hearts of all that attended. The church was greatly revived, together with others who visited the meeting. Great and lasting good was done. This church was organized last spring and there has been some coming in all the time since. With all the surroundings I believe this church is in the right place and will stand the winter's chilling breeze, although it is long ways to where a preacher lives. The cause there and in the adjoining neighborhood demands a minister nearer them; and if several of the churches would co-operate they could get one to locate nearer them, say in Pachuta, and then in one and a half hours he could reach the farthest member of four churches, which churches could give him a living and not have to give it all from their own pockets. A co-operative work has been spoken of in several churches there, and I hope that they will succeed in the undertaking. Praying God's blessings on the church and neighborhood, I remain as ever,

J. L. STONE.

On Thursday morning June 21, I took the train on the Mobile and Ohio railroad in company with Bro. G. W. Knight, for Lauderdale church. We began a meeting at night which lasted seven days. Bro. Knight doing the preaching, which had its effect on all. First, I will say that the church was never so revived. All seemed to enter into the spirit of the Master. All that attended seemed to enjoy Bro. Knight's plain gospel preaching. A prayer meeting was begun and is alive to-day and is doing good. So we can say truly the word shall not return void. Bro. Knight is too well known for me to speak at length, but I say try him a round and you will find that he is a gospel preacher. (A sentinel that is not afraid to let off his gun.) A workman that need not be ashamed of his work. Lauderdale church is poor, financially, and needs assistance from some source. It is a large field and a needy one, and God will bless anything given to the needy.

Hope that God's blessing may attend both the church and Bro. Knight.

QUERY.

Dr. J. H. Samples, Dear Bro.—I would like for you to answer the following query through the columns of THE BAPTIST RECORD:

Is it according to Baptist usage or consistent with the teachings and spirit of the New Testament for the pastor of a church to baptize a man who the church is not willing to receive into her fellowship? giving him a certificate of baptism without any church relation; there being a Baptist church within 200 yards of the place where the baptism was done?

Respectfully,

No. 1.

Most emphatically, No! I am loath to believe that there is anywhere to be found a Baptist minister so ignorant of the relationship of pastor and church, as to show such disrespect, not to say contempt for the church for which he is pastor, by doing such a thing.

What! baptize a man knowing that the church had, or would refuse to fellowship him? And then try to lord it over God's heritage?

Does such a preacher claim to hold the keys of heaven? Who made him higher than the church? Can there be a preacher who has forgotten that the church that made him a minister may take his credentials from him, and if need be deprive him of membership altogether? I am of the opinion that the church cannot preserve her self-respect and discharge her duty to Christ, and allow such action on the part of the pastor to go unbuked. A pastor is the servant of the church and not her master.

J. R. SAMPLES.

EASTFORK NOTES.

On Friday before the 3rd Sunday in Aug. we closed a very good meeting at Mars Hill church. Five accessions by experience, and the membership made stronger in grace. Bro. Purser, of Wesson, assisted me, and the people in the work. All who heard him preach say he is a man of God, sent to the people with a message.

Next day following the above meeting Bro. Cohnen, (formerly of Vicksburg,) and I began at Eastfork and continued nine days.

Twenty-one additions and the church made stronger in faith.

Bro. Cohnen is a very godly man, and does good work.

Bro. Broadus must have had

two other churches in mind when he said: "If you go to the city to preach, take your best coat. If to a country church, your best sermon."

Our college opens Sept. 17th. The school is still growing.

J. H. L.

A GOOD MEETING AT KOSUTH.

DEAR RECORD.—With the services of Friday night Aug. 10, closed a very good meeting here at our Kosuth church. The meeting was conducted by the pastor, Rev. Geo. E. Wooten, assisted by our young brother, Rufus Hooker, both of the South Western Baptist University. We feel that God has greatly blessed us; first, in the conversion of souls; second, in the building up of the church; and third, for such strong young men to proclaim His truth. There were eight additions to the church, several joining by letter and still, "there are more to follow." Among the number, a husband and wife who had held their letters for almost eighteen years joined. The people have been greatly revivified, and the cause strengthened. We feel like "praising God from whom all blessings flow."

A MEMBER.

Kosuth, Miss., Aug. 14, '94.

AGUE CAKE.

ENLARGEMENT OF THE SPLEEN CAUSED BY CHRONIC CATARRH.

People who have been much afflicted with malaria or fever and are very liable to have a fullness or enlargement of the left side just under the ribs. This is commonly called, in malarious districts, ague cake. This fullness is due to the enlargement of the spleen, caused by the malaria. The enlarged spleen presses against the heart above, causing palpitation of the heart and shortness of breath. It also presses against the stomach and bowels, causing disturbed digestion, bloating, constipation, gurgling in left side, and a formation of great quantities of gas.

As long as there is a particle of the malarial poison left in the system, not only will the ague cake continue to disturb the functions of the other organs, but the enlarged organs tends to perpetuate the poison in the system.

It seems to be a settled fact that Pe-ru-na is the most reliable, if not the only, remedy that can be relied on to cleanse the system in cases of chronic malaria. It never fails to bring relief to these disagreeable symptoms, and if a regular course of Pe-ru-na is taken it does not fail to permanently cure.

In order to furnish the public a complete knowledge of the effect of Pe-ru-na in old cases of chronic malaria, The Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio, have published an illustrated pamphlet on chronic malaria, which will be sent free to any address.

BAPTIST BOYS AT OXFORD.

Many of our Baptist people will send their sons to the University this fall. Some of them members of their churches, and others, possibly not. Let me say that while I am in favor of patronizing our own schools, when it is practicable, yet we have good schools here; and you need not feel more anxious for your son here than at any other school of similar grade and organization. There are no serious local influences against morals or manliness. The annual dance, while sometimes fostered by its trustees, yet is falling into disfavor, and other entertainments are being substituted. Of this, the Christian people of Oxford are profoundly glad.

But what I took my pen in hand to say was this: If your son is coming, drop me a letter and tell about him; and give him a letter of introduction to me, so I may form his acquaintance early in the session. And if he is a member of your church, be sure to encourage him to bring his church letter and become a member with us. This is of great importance to both of us. Do this and we will be sure to give him proper encouragement.

O. L. HALEY,
Pastor Oxford Baptist church.

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DIED

Whereas, Miss Clyde, the daughter

of our beloved pastor, A. A. Lomax, came into our midst;

and, whereas, She remained

with us only a few weeks before

she was called to her eternal reward;

Therefore to it.

Resolved, That we are grateful to God for this brief visit from her; to inquire the way of salvation; some of whom will soon come out on the Lord's side.

One more thing I must mention before closing. The church gave

Bro. J. T. Dale license to preach the gospel. Bro. Dale is a young man of unquestioned piety and earnest in her work; and we are strengthened and encouraged in the work by her example.

Resolved, That our deepest sym-

pathies go out to the bereaved family, and we commend them to the great comforter, the only source of help and consolation in this hour of darkness.

P. H. LOVREY,
ELLA VAN ORS,
DOLLE BETTS,
SENA DICKINS,
Committee.

W. K. DEP.

IN MEMORIAM.

Belle Gilliam was born July 22,

1857. Married to J. A. Blair, Jan.

14, 1877. Joined Center Hill Bap-

tist church in the same year; died

Oct. 27, 1893.

Through many weary restless

weeks, Mrs. Blair suffered upon

the bed of affliction. With much

patience she endured her suffering

and often expressed herself as be-

ing ready to die. With saddened

hearts her kindred and friends

watched by her bed and saw how

calmly she bore her illness, and

one day the redeemed soul was re-

leased from its prison-house of clay

and departed to be with God and

loved ones gone before. A good

woman has gone home. She was a

gentle, loving mother, a dutiful

daughter, an affectionate wife, a

kind neighbor, a meek and lovely

Christian. Though we miss her,

and our hearts are sad to know she

is with us no more, yet we "mourn

not as those who have no hope."

Her influence is with us still; only

a few days ago one of her children

gave her heart to God. May they

all do likewise and may this at

last be one unbroken family in

heaven. May the God of comfort

be with the lonely husband and

children and sanctify this sad be-

reavement to their consecration to

Him and His cause.

Dear friends think not of death

As a bitter venom to

Who in his fury comes.

To lay thy fond hopes low.

By taking from your life

Those whom you hold most dear.

Leaving your anguish soul.

Groping in darkness here.

Know his but the hand

To lead the weary home.

Where peace forever dwells.

Where plain and grief ne'er come.

Thus he would raise thy thoughts.

Above earth's feeble joys.

And hid these cast thy hope.

Where sin no more annoy.

B. F. L.

NOTICE TO DELEGATES TO CAICKSAAHAY BAPTIST ASSOCIATION.

All delegates and visitors who expect to attend the Chickasahay Baptist Association, which will convene at Enterprise Thursday the 20th day of September, 1894, will kindly send in their names at once, to either Rev. C. S. Ray, M. W. Buckley, or to the undersigned, so that homes can be assigned to them during their stay with us. Also state when they will arrive at Enterprise; and if by private or public conveyance.

R. H. WARD,
tf.
Church Clerk.

ORDINATION.

A presbytery was called by

the church, Hinds county, on the

8th day of August, 1894, for the or-

deration of Bro. R. L. Bunday

to the undersigned, so that homes

can be assigned to them during

their stay with us.

There is no charge for this

ordination.

W. L. HULLIN,
Oxford, Miss.

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